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Oxyrhynchus Logia and gospel fragment have been added to our patristic spoils. In none of them have the fragments of these lost gospels been more completely or compactly presented than here. The book contains the Greek texts and German translations of the fragments of non-canonical gospels that are preserved in the Fathers or have come down to us directly in ancient manuscripts. The texts, translations, and indexes constitute the volume ; there is no comment. The editor gives the fragments of the Gospel according to the Egyptians, the Hebrews, the Ebionites, Philip, Thomas, Peter, the Apocalypse and Preaching of Peter, the Fayûm fragment, the Oxyrhynchus Logia and possible gospel fragment, the gospel quotations in Second Clement, Justin, the Clementine Homilies and the fragments of Papias, and the pertinent passages in Irenæus and Hegesippus. The Coptic gospel fragments recently published by Jacoby (Strassburg, 1900) and assigned by some to the Gospel of the Twelve Apostles, might have been included, at least in German, if the extremely meager Oxyrhynchus gospel fragment was to be given a place. The whole makes an ideally complete and convenient collection to put into the hands of students of the non-canonical gospels, for whom just such a book has been needed.

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PELAGIUS IN IRLAND. Texte und Untersuchungen zur patristischen Litteratur. Von HEINRICH ZIMMER. Berlin : Weidmann, 1901. Pp. 458. M. 12.

THIS volume is concerned with the fact that a commentary on St. Paul's epistles (with exception of the epistle to the Hebrews) by the heresiarch Pelagius was known and used in Ireland from the fifth to the ninth century. The author discusses the various defective rescensions of that work at present identified, and argues the existence of an un mutilated version in Ireland. Three Irish MSS. are his chief authorities, viz., the Codex Wirzburgensis (a copy of St. Paul's epistles renowned for containing the eighth-century Irish glosses which formed the prime source of Zeuss's *Grammatica Celtica*), the Codex Palatino-Vaticanus, and the Book of Armagh, copied in 807. He prints at the end the variants and additional matter furnished by Codex St. Gallensis, 73 (S. IX), discovered by himself in the library of the Irish monastery of St. Gall in Switzerland after his first investigation was finished, and shown in Part II to be a commentary by Pelagius,

and actually the unmutilated version in question. And he demonstrates that even that has suffered change, both by excision and addition.

The book contains a prodigious array of facts, selected with the acumen and marshaled with the precision for which Zimmer is famous, and, for such masterly handling of so much new material, will form a notable addition to patristic studies. It will also bring into clearer light the methods of those who wrote the old Irish biblical glosses. Furthermore, it justifies once again the expectation of all who look for pronouncements of the deepest interest from one so versed in the literature of the period and locality under discussion. For instance, the English invasion of Britain intruded a "rampart of barbarians" which for a long time isolated Ireland from its wonted cultured intercourse with the continent. The beginning of the conversion of Ireland must be placed far anterior to 432, the date usually assigned to that event. The Irish taught the English the use of letters (p. 8). The honor of giving birth to such a notability as Pelagius is vindicated for Ireland. Other matters of the kind there are, too many for recital here.

Unfortunately, the vision of the seer is too vivid at times for coherent reasoning, and his argument is too often articulated with a "naturally," or "it is extremely likely." For instance, he wishes to discover a Pelagian party in Ireland in 455, and adduces in proof what he terms "quite remarkable testimony." He then quotes (p. 22) the seventeenth-century English translation of the lost "Annals of Clonmacnoise" at the year 455: "The Resurrection of our Lord was celebrated the 8 of the Calends of May by the Pelagion heresy," and adds "*natürlich in Irland.*" But as those "Annals" also recorded contemporary happenings on the continent, and as there is absolutely no proof that a native event was chronicled in that place, his statement that the testimony was "quite remarkable" must be accorded instant acquiescence. He returns to the charge and holds that a citation found in St. Bede, *Hist. Eccl.*, II, 19, of a reproof addressed by an unconsecrated pope to the Irish regarding the recrudescence of Pelagianism among them, decides the question. But that was procured by the southern Roman-Irish party, who sent an embassy to Rome for the purpose of forcing their northern compatriots to observe Easter according to the Roman computation. That was before 640. They returned home in 633 "with miraculous relics, and therefore irresistible on the side of Rome, and with books designed for such as would

not yield to mere relic miracles." But that embassy, according to his showing, was bad enough for anything. He even admits that probably the northern Irish were driven to give vent to Pelagian expressions out of pure opposition to the southern. But might this reproof not have been procured by the English nation, who always felt such tender concern for our spiritual welfare and never failed to express it by intermeddling? He fails utterly to consider the question why it was that those Irish priests and monks, full charged as they were with Pelagian errors, failed to elicit any *reclamatio* on the continent, whither they flocked in such numbers at that very time to dot the land with monasteries and establish schools and churches, and where, presumably, folks were gifted with a fairly sensitive nose for heterodoxy. And many of those pilgrims were demonstrably from the north of Ireland. He remarks that the *collectanea* in Wb. (Codex Wirzburg.) quote Pelagius oftener than any other commentator, and that St. Augustine was so little used because of his known anti-Pelagian bias. But in the same place (p. 164) he says that glosses exhibiting outspoken Pelagian views are quoted in Wb. only for purposes of refutation. Pelagian exegetical literature was undoubtedly used in Ireland—a fact long in the possession of all students of Wb.—but with what intent and purpose is a matter Professor Zimmer fails to decide, because he does not address himself to the question in the proper temper.

The honor in which I hold an eminent scientist, and the affection I bear a kind and indulgent master, would force me to stop here. But there are concerns that the amenities must wait upon. Dr. Zimmer has deliberately chosen to inject an acrid dose of the *odium theologicum* into Keltics, and, if for nothing else, I, as one engaged in the same studies, regard it my duty to protest. One wonders, for instance, at the naïveté that can make repeated reference to the prolixity (*Weitschweifigkeit*) of St. Jerome's style, and the vanity (*Eitelkeit*) of his nature. He is possessor of a vocabulary of abuse (p. 20), he is a babbler (p. 206), and, *horresco referens!* on p. 205 his commentaries are classed as "discursive expectorations." P. 224 it is said Bishop Marcus and his nephew Moengal had doubtless (*wohl*) a copy of Pelagius's commentary by them when they paid their visit *ad limina*, but that they scarcely showed it to Pope Leo IV. The rogues! They made that pilgrimage to Rome, no half-holiday excursion in those days, for the pure fun of humbugging the pope, while all the time they had Pelagius's commentary in their pocket. And the only evidence

that they had such a work, the only proof of that silly charge of bad faith against a bishop of the old Irish period, is this *wohl* sucked from the author's fingers. But let the matter on p. 224, note, be put on file as the most brilliant exposition of his motives and methods. He says:

To show better the mind of the Irish church a hundred years after the northerns had accepted the Roman computation of Easter, let there be put in evidence a stanza found in the ninth-century Codex Boernerianus.

He translates:

Wandern nach Rom macht grosse Mühe, bringt geringen Nutzen.

Den (himmlischen) König, den du zu Hause suchst (vermisstest), wenn du ihn nicht mit dir trägst, nicht findest du ihn (dort).

Gross ist die Thorheit, gross die Verrücktheit, gross der Sinnenverlust, gross der Wahnsinn:

denn es ist sicher (nämlich "Wandern nach Rom") (!!) ein in den Tod gehen, ein den Unwillen des Sohnes der Maria auf sich ziehen.

The text is:

Téicht do Róim mór saido. beic torbai.

Inrí chondaigi hífoss. manimbera latt nífogbái.

Mór báis mór baile mór coll ceille mór mire.

Olais airchenn teicht do écaib beith fo étóil. máic Maire.

Now, this Irish fragment in a Latin word-for-word translation reads:

adire Romam nimium laboris parum lucri.

regem quem quaeris hic nisi eum tecum portaveris non invenies.

magna fatuitas magna deliratio magna amentia magna insania.

quia verum mori est esse sub odio filii Mariae.

It is simply a "vanitas vanitatum" stanza, a common Irish theme where pilgrimages, devotions, everything, was regarded as barren without the grace of God. As usual in such short stanzas, the fourth line contains the kernel. Dr. Zimmer translates it: "denn es ist sicher (nämlich 'Wandern nach Rom') ein in den Tod gehen, ein den Unwillen des Sohnes der Maria auf sich ziehen." But, as a matter of common Irish knowledge, *teicht do écaib* is not *ein in den Tod gehen*, but "to die" merely; and again the subject of the sentence is *beith fo étóil*, *esse sub odio*, and the translation is as plain as a pike-staff: "For it is very death to be under the displeasure of the Son of Mary." And so topples the imposing edifice raised about "*die Stimmung in der irischen Kirche*." This is either a very sad instance of lapse, or the mistake of an overwilling partisan. For quittance from the blame of it I must let Dr. Zimmer's scholarship wrangle with his honesty.

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